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General Secretary and Treasurer

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BANGALORE-2.

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A SORA (SAVARA) NAME GIVING CEREMONY

By Asutosh Bhattacharyya

It was December 1947. Dr. Verrier Elwin and Myself were camping at Buramsinghee, a fairly big village inhabited exclusively by the Hill Sora (Savara) known also as Lanjhia Sora who live above the hills in the Guṇupur Taluq of the Koraput District in Orissa. This section of the Sora (Savara) is the most conservative of all the Soras living in Orissa, both from the religious and the social points of view. On the 22nd of that month I had had an opportunity of assisting in a name giving ceremony of a one and a half month's old male child of the village. I give below an objective description of what I actually observed on that occasion.

At about 10 A.M. a priest known as Kuran and a priestess known as Kuran Bai, appeared before the house of the child. The priest was aged about 55 years and the priestess was about 45 years of age—they were husband and wife. The priest held a metal weapon resembling a sword and the priestess an axe, on their shoulders. They stood side by side in the open courtyard facing the entrance of the main room of the mud-hut. Each of them held a branch of a thorny tree on their other shoulders. The Oriya-speaking interpreter informed me that the branch belonged to a tree known in Oriya as *Ranbil* which, however, I failed to

identify myself. They started reciting in chorus some incantations at the top of their voice. The door of the hut facing which stood the priest and the priestess was closed from within. After the incantation continued for sometime the door was opened from inside and a young married woman obviously the mother of the child came out with a brass pot filled with water in her left hand and some turmeric paste in the right hand. She rubbed their feet with turmeric paste with her left hand and afterwards poured water from the brass pot on the turmeric-rubbed parts of their feet with her right hand. The recitation of the incantations continued uninterrupted as she was engaged in her above work. After sometime both of them stopped and they entered the hut with the loads on their shoulders. The room had no window, and its only passage for light and air was the door. There were some paintings of some mystic figures on one side of its mud-plastered wall. The paintings were not, however, drawn on that occasion. Identical paintings were common in almost all the Sora houses over the hills. Some quantity of paddy were heaped from before near the wall below the paintings. Both the priest and the priestess now took their seats facing the painted mud-wall and shaped the quantity of paddy like a small square with their hands. There were a few small empty baskets near about them. They filled each of them with rice and placed them before the square-shaped heap of paddy. Neither the priest nor the priestess had removed as yet the loads from their shoulders. Now they laid them down on the above heap of paddy. A few drops of *salpi* (palm-juice intoxicant) were poured on each of the baskets containing rice. Now both the priest and the priestess stretched their legs forward and started reciting the incantations musically in a loud voice facing the painted mud-wall. Both of them closed their eyes as they continued their recitals.

The incantations according to my interpreter meant as follows :

> Protect the child, O, ancestors,
> It is born in your clan,
> It will perpetuate your names
> The names which are heard no more.

If you will save it from ills
We vow a goat to you
At the end of three years from today—
The goat will be sacrificed to you,
Drive away those malicious spirits
Who for nothing trouble a small boy
With afflictions of various sorts
By the thorny branch of a *Ranbil* tree;
We offer you *salpi* to drink
And also good rice to eat.
We promise at the end of three years
More *salpi*, a fat goat and rich cloths.

As they were reciting the incantations together the priestess all on a sudden showed to have felt a jerk on her body and also showed visible signs of having been 'inspired' by the souls of the predeceased ancestors of the family whom she had been invoking so long. It was supposed that their souls had descended upon her. She clenched her fists very tightly in both the hands, made her body stiff from head to foot and immediately stopped recitation of the incantations. Her eyelids were closed from long before. The male companion also stopped recitation along with her and remained seated in his position. Apparently he was not 'inspired.' An old woman obviously the grandmother of the child seated herself beside the priestess and helped her open the clenched fists. She massaged the stiffened hands and feet of the priestess so as to make them normal. After sometime the priestess started reciting the incantations once again; this time her husband did not join her, he remained seated beside the priestess as a motionless spectator. It was supposed that the incantations which she was now reciting were indirectly the words of the deceased ancestors themselves by whom she was believed to have been 'inspired.' It was supposed that the souls of the deceased ancestors of this family having descended upon her she herself also assumed the spiritual identity with them. The child was placed on her lap. She held it by her arms for a short while only as she was reciting the incantations as the medium of the ancestors. After sometime she returned the

child to its grandmother. The old woman and also the young mother of the child was constantly filling up by *salpi* (palm-juice intoxicant) a gourd vessel which the priestess was holding in her hands. She was drinking the intoxicant from time to time as she was reciting the incantations. The grandmother and the mother of the child pressed themselves close to the priestess, one from each side, and both were earnestly requesting her to pray more and more for the well-being of the child to the predeceased ancestors of the family. They were pouring more and more palm-juice intoxicant into her drinking vessel which was seldom removed by the priestess from her mouth. It was believed that the intoxicant was consumed not by the priestess, but by the souls of the deceased ancestors through the medium of her. By her behaviour the priestess meant to indicate that she had established contact with the souls of the deceased ancestors of the child,—they were now visiting her one after the other and were ventilating their mind through her medium. The priestess suggested two names for the child and she claimed that the names were communicated to her by the soul of the deceased grandfather of the child—the names were Simanta and Disani. The names were received by the members of the family with the greatest satisfaction. After sometime the priestess opened her eyes and it was supposed that the souls of the ancestors had left her.

After the rites were over some quantity of paddy from the square-shaped heap mentioned above, was placed inside an earthen pot which was then hung at the roof of the hut from inside. Rice husked out of this quantity of paddy would be offered, I was informed, to the goat which would be sacrificed to the souls of the deceased ancestors of the family at the end of three years from that day. The thorny branch of the *Ranbil* tree were also removed from above the heap of paddy mentioned before and were stuck at the lower ridge of the roof of the mud-hut. I was informed that due to their thorns the malicious spirits would not dare to enter within to do any harm to the child.

During the performance of the ceremony the father of the child or any other male member of the family was not present in the house. I was informed that they had gone to attend their daily work in the field.

The priest and the priestess left the house carrying the metal implements which they brought with them. They also carried some quantity of paddy which they were offered in return of their service. No feast was celebrated at the house on that occasion.

On enquiry made from the grandmother of the child I came to know that the metal implements which the priest and the priestess carried with them were meant for scaring away the malignant spirits which might interfere in the observance of the rites. She also informed me through my interpreter that the names which were given to the child were never in vouge in her family. Her deceased husband who was the grandfather of the child had two different names altogether, as every Sora must have two names. She, however, could not say what the names meant. I was also informed that rites of the naming ceremony of a female child were not very much different from those of the male child. But in the case of a female child the names were generally communicated by a predeceased female member of the family if its grandmother was not already dead.

In conclusion I should like to add that in the course of my investigations among the Hill Soras I had had the opportunity of assisting in no fewer than two dozen rituals. But this was the only occasion on which I found a male priest taking part in some way or other in conducting the rites though along with a priestess. In the rest of the cases only the priestesses conducted the rites without any co-operation whatever of the male members of the community.

THE ANTIQUITY OF SOME FIELD & FOREST FLORA OF INDIA *

BY A. K. YEGNA NARAYAN AIYER

Retired Director of Agriculture in Mysore

L

Lakṣmaṇa (?). One of the creepers indicating the presence of underground water (Br. Saṁ.).

Languli (*Jusseina repens*). One of the ingredients in the mixture called juice of *madana* or *madanayoga* (Arth. Śās.).

Likucha (*Artocarpus Lakucha*). Yields a fibre from which garments are woven (Arth. S'ās.).

Linseed, *atasi* (*Linum usitatissimum*). One of the oilseeds the outturn of oil from which is specified (Arth. S'âs.). It is also listed among the fibre yielding plants (Arth. S'ās.).

Liquorice (*Glycyrrhiza glabra*). Referred to in the Atharva Veda, as *Madhu vanaspati*, (which has been identified as 'liquorice' by M. Bloomfield in his Atharva Veda), in the prayer O! Madhu Vanaspati, which originates from honey, we dig you out with honey, make us sweet, born as you are from honey.' It is stated that disputants went into the assemblies, with a little of the root in their mouth, so as to make their speeches sweet and agreeable to the audience.

On the other hand the Arthas'āstra mentions it as one of the ingredients in a paste for smearing on arrow heads to make them poisonous.

The leaves (probably of *Ipomaea degitata*, the wild liquorice) are fed to elephants, along with bundles of paddy stems weeded out on account of their empty earheads and with sugarcane (Mul. pat.).

Lodhra (*Symplocus racemosa*). One of the ingredients in a mixture for curing consumption (Arth. S'ās.). It is also one of the flavouring ingredients for making liquor pleasant to drink (Arth. S'ās.).

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* Cotinued from Vol, XLII. Page 29,

Lotus (*Nelumbium speciosum*). The Ṛgveda refers to it as a source of fibre, thus : 'She descends down the precipice, like a digger for the lotus fibres.' The Arthas'āstra describes the characteristic of one variety (out of many) of sandalwood, as possessing the perfume of lotus. They are flowers which are fit for the Gods to wear and which look like fire on the water (Per. pad.). The flower with huge petals, springing from the navel of Viṣṇu (Per. pad.). The spiny stemmed lotus (Thir. pad.).

M

Madana (*Datura* ?). One of the ingredients in a mixture called the juice *madana* or *madanayoga* (Arth. S'ās.).

Mālati (*Jasminum grandiflora*). A plant classed among fibre plants (Arth. S'ās.).

Mandharai (*Bauhinia variegata*). The full blown flowers of this tree along with the flowers of the *Vengai* are made into garlands (S'il. ad.).

Maneevaka tree (?). For breaking rocks, ashes of the logs of this tree should be boiled together with the ashes of reeds and poured over the heated rock and the process repeated several times (Br. Ṣaṁ.).

Mango (*Mangifera indica*). In the Brihadārṇyaka Upaniṣad occurs the passage ; 'just as a ripe mango parts company with the stalk and drops down, even so the *Puruṣa* leaves the body when the latter dies.' A form of liquor (*Sahakarasura*) is made from the juice of the mango and of these there were many kinds, depending upon the proportion of the fruit juice or of the spices (Arth. S'ās.). The roots are powdered and mixed with certain ingredients and used to produce a burning sensation on the body of the person on whom it may be applied (Arth. S'ās.).

A good mango crop is an indication that mankind will be happy (Br. Saṁ.). One of the trees fit for planting on the margins of tanks (Br. Saṁ.).

Beautiful women's colour or complexion is compared to the colour of tender mango leaves (Thir. pad.). The fruit is available in many varieties (Pat. pal.). The many varieties show many distinctive outward characters (Math. kan.). Sweet juice is pressed out of the fruits, presumably for the prepartion of the dried juice (Mal. kad.). The sweet fruit is *par excellence* of the country (Kji. pat.).

Manjadi (*Adenanthera pavonina*). One of the flowers mentioned in S'il. ad. and Kji. pat.

Manjiṣta (*Rubia manjit*). One of the ingredients in a mixture, an application of which revives people who are struck senseless by a fall, whipping or poison (Arth. S'âs.).

Mankakas'i (*Hypernanthera morunga*). The milk of this tree causes blindness. It can also poison water (Arth. S'âs.).

Maramaram (*Shorea robusta*). The flowering branches resemble burning torches or brands (Math. kan.). The open flowers redolent of honey are borne in large clusters (Mal. kad.).

Maruthu (*Terminalia arjuna*) This is a Tamil name of *Arjuna*.

Maruvaka (*Vangueria spinosa*). One of the articles classed as pungent in the king's store (Artha S'âs.).

Masura (*Ervum lens*). One of the pulses whose outturn after dressing is specified (Arth. S'ās.).

Munja (*Saccharum munja*). The wild sugarcane, which on account of its thinness and flexibility can be used for making ropes and is classed as a rope-making material (Arth. S'ās.).

Murukku (*Erythrina indica*). The red lips of young women are compared to the red open flowers of this tree (S'il. ad.). The wood of this tree is used for a particular part of the vīna-like musical instrument, *Yazh*, (S'il. ad. and Pat. pal.). See also *Paribhadraka (Erythrina indica)*.

Murva (Sansiveria Roxburghii). Classed among fibre plants, the fibre being used for bow strings (Arth. S'ās.).

Musta (*Cyperus rotundus*). One of the flavouring ingredients in liquor (Arth. S'ās.).

Mustard (*Brassica nigra*). The grain is indicative of smallness and is a favourite article of comparison both in the past and in the present day, thus : 'My *ātman* which is smaller than a mustard shines in my heart.' (Cchāndogya Upaniṣad).

The white mustard (*Brassica alba*) finds however more frequent mention. It is an ingredient in a mixture which can cause white leprosy (Arth. S'ās.).

The white mustard is one of the articles classed as pungent (Arth. S'ās.).

It is a crop grown in gardens cultivated with hand tools and not ploughs *i e*. as a garden crop and not a field crop (Mal. kad.). A sign of auspiciousness is to smear doors and lintels of the front door of houses with ghee and stick white mustard seeds on them (Ned. vad.). The tall and lanky growth peculiar to this crop is noted thus : the tall stemmed mustard (Math. kan.).

Musundai (*Rivea ornata*). Described as the flowering creeper with flowers resembling the constellation *Krithikai* (*Pleiades*) (Mal. kad.).

Myrobalam (*Terminalia bellerica*). In Vedic times the seeds are said to have been used as dice. Under the names *vadamalaka* and *vibhitika* it is classed as one of the acid fruits (Arth. S'ās.). The colour of certain gold ores is compared to the colour of this fruit (Arth. S'ās.). Mentioned as one of the *thriphala* (Arth. S'ās.).

N

Nāgadanti (?). One of the creepers indicating the presence of underground water (Br. Saṁ.).

Naithal (*Nymphaea alba*). Described as flowers which resemble blue beads, borne in clusters and redolent of honey (Kji. pat.). The flowers smell like honey (Math. kan.) and are slender long flowers (Kji. pat.).

(The identification which is taken from the Tamil Lexicon appears to be hardly correct as it does not accord with the description.)

Naktamala (*Galedupa arborea*). An ingredient in a mixture which, applied through the nose, cures leprosy (Arth. S'ās.).

Nanthiyavattai (*Tabernaemontana coronaria*). One of the flowers listed in Kji. pat. An abundance of the flower is a sign that pearls will be cheap (Br. Saṁ.).

Naraikkai or *jati* (*Myristica fragrans*). The nutmeg is used as one of the ingredients in preparing the juice called *madana* or *madanayoga* (Arth. S'ās.). It is a sweet smelling fruit (Thir. pad.).

Naranthum (Probably, Lemon grass, *Andropogon schoenanthus*). A fragrant grass classed along with other fragrant articles like *akil* wood and brought in bundles (Por. pad.).

Narathai (*Citrus Limomum*). The tree was one of those planted and flowering in front of the Devi's altar (S'il. ad.).

Navamallika (*Jasminum sambac*). One of the creepers indicating the presence of underground water (Br. Saṁ.).

Neelam (*pro. Ipomaea hederacsa*, 'the morning glory'). Described as the glorious looking blue large-petalled flower (Math. kan.).

Neem (*Melia Azadirachta*). The outturn of oil when the seeds are pressed for oil is specified (Arth. S'ās.). One of the trees whose timber should not be used for house building (Br. Saṁ.). If the tree flowers in profusion, it is an indication of the abundance of food grains (Br. Saṁ.). The boughs with clusters of flowers are used as a protection for children (Per. pad.). Warriors carry spears with neem leaves tied to their end like a tuft (Ned. vad.).

Nichula (*Barringtonia acutangula*, the Indian oak). One of the trees fit for planting on the margin of tanks (Br. Saṁ.). Its luxuriance forebodes a season of drought (Br. Saṁ.).

Nelli (*Phyllanthus emblica*). Mentioned as one of the *thriphala*; a powder of the three articles being used to flavour all liquors which are sweetened with jaggery (Arth. S'ās.). The gift of ripe *nelli* fruits with its nectar-like sweetness by Athikan to the poetess Avvai is mentioned in S'il. ad.

Nochi (*Vitex negundo*). The trees are planted near dwelling houses affording shade (Por. pad.).

Noorai or *Nuttrai* (*Dioscorea pentaphylla*). A surprisingly large edible tuber grown in fertile country (Thir. Pad.).

P

Pachilai (*Pogostemon patchouli*). The sweet scented flower (S'il. ad.). One of the flowers listed in Kji. pat.

Pagal (*Momordica charanta*). Peacocks are referred to as eating the ripe fruits of the *pagal* (Por. pad.).

Paitham (?). The Atharva Veda refers to it as a specific against snake bite.

Palmyra palm (*Borassus flabelliformis*). The Arthas'āstra lists the tree among those yielding good timber. The wood is also made use of for making bows, called *Karmuka* (Arth. S'ās.). The tender leaf is worn as a sign of victory by warriors (S'il. ad.). The leaves are plaited into small square mats to sit on (S'il. ad.).

Other descriptions of the tree are as below:

The tree with large bunches of young fruit containing the jelly-like meat called '*nongu*' (நொங்கு) (Sir. pad.); The tree with the swollen rounded stems, which yields '*nongu*' (Per. pad.); Trees noted for their height, in the crowns of which birds dwell (Per. pad.); The tree yielding the much indulged in toddy (Pat. pal.); The tree whose leaf bracts resemble hair. (Thir. pad.). (Even now they are used like hair sieves).

Paribhadraka (*Erythrina indica*). The oil prepared from the roots is used in a preparation which when smeared on the feet enables one to walk on live embers (Arth. S'ās.). See also under *Murukku*.

Parus'aka (*Grewia asiatica*). One of the fruits listed among acid fruits (Arth. S'ās.). One of the trees indicating the presence of underground water (Br. Sam.).

Patha (*Clypea hermandifolia*). One of the flavouring ingredients added to liquor (Arth. S'ās.).

Pathali also *Pathiri* (*Bignonia suavelens*, or *Stereospermum chelonoides*). One of the ingredients in a decoction for removing the effects of poison (Arth. S'ās.).

An abundance of these flowers foretells cheapness of cows (Br. Saṁ.).

Very aptly described as the tree which sheds all its leaves and then flowers on the bare branches (Per. pad.). The flowers are rich in honey (Kji. Pat.).

Pavalamallikai, *pārijāta*, or *sedal* (சேடல்). (*Nycthanthes arbor-tristis*). The flower with coral coloured stem (Kji. pat.).

Peelu (*Carnea arborea*). Glowing hot charcoal prepared from this wood can be held in the hand without injury (Arth. S'ās.). One of the ingredients in a mixture used for smelting ores (Arth. S'ās.). One of the trees indicating the presence of underground water (Br. Saṁ.).

Peerku (*Luffa acutangula*). The flower whose yellow colour is compared to gold (Ned. vad.). Also mentioned in the collection in Kji. pat. The fruit is a vegetable cooked with crabs and taken as food (Sir. pad.).

Pepper :

Long Pepper, *Pippili* (*Piper longum*). One of the articles classed as pungent (Arth. S'ās.).

Black Pepper (*Piper nigrum*). One of the articles classed as pungent (Arth. S'ās.). Finds frequent mention in the Tamil classics, especially the green or undried pepper. Pepper vines with clusters of green pepper corns, are among the presents brought by the hill people as presents to their king. (S'il. ad.).

The following descriptions are interesting :

Jack trees with pepper vines trained on them (quite a present day sight) and with ginger growing on the ground below (Por. pad.). Mixed pickles of mangoes and green pepper are to

be had in the houses of Brāhmins (Per. pad.). Pepper as merchandise is taken in bags on the backs of asses (Per. pad.). Bags of pepper from abroad arrive in Puhar port (Pat. pal.). Ripe pepper is dried in the sun and spread on flat rocky surfaces. (Math. kan.). Green pepper bunches are torn off from the vines by rushing water and brought down by the torrent (Thir. pad.). Well-filled (without blanks) clusters of green pepper to be seen on the vines (Nal. kad.). Pepper is the product of the Malnād (the ghuat country) (S'il. ad.).

Pichi, also called *pithikai* (*Jasminum officinale*). Very aptly described as the flower with a green stem which opens at the close of the day with great fragrance (Ned. vad.). It also figures among the flowers mentioned in S'il. ad. and Kji. pat.

Piluka (a species of *Careya arborea*). The milk of this tree causes blindness ; it can also poison water (Arth. S'ās.).

Pindara (*Trewia nudifera*). One of the trees indicating the presence of underground water (Br. Saṁ.).

Plakṣa (*Ficus wightiana*). One of the trees fit for planting on the margin of tanks (Br. Saṁ.).

Plantains (*Musa paradisica*). References are as common in the Tamil classics as the crop itself in olden days as it is today.

The Arthaśāstra mentions that the roots of the plantain (*Kathali*) will prevent grains from boiling or cooking soft.

An abundance of the crop foretells cheapness of goats and sheep (Br. Saṁ.).

Plantain bunches were brought as presents to the king by the hill people (S'il. ad.). Plantain leaves are used as eating plates (S'il. ad.). Plantain groves were a feature of hill slopes (Thir. pad.). Long bunches almost touching the ground indicating luxuriant growth referred to in Per. pad. The flowers are included in the list given in Kji. pat.

Priyaka, the yellow sal tree (*Shorea robusta*). Listed among the trees yielding strong timber. (Arth. S'ās.).

Priyala (*Chironjia sapida*). A decoction of the plant is a remedy for leprosy (Arth. S'ās.).

Pungam (*Pongamia glabra*). A luxuriant growth of these trees is an indication that the '*mudga*' beans will be abundant (Br. Saṁ.). The tree is very aptly described as strewing the ground with its old flowers resembling white puffed rice: it is also said to be planted in front of the Devi's altar (S'il. ad.).

Punnai, also *sora punnai* or *nagam punnai* (*Calophyllum inophyllum*). A branch of this tree is part of a contrivance for making oneself invisible (Arth. S'ās.). Is one of the sacred trees to be planted in the vicinity of houses (Br. Saṁ.). The striking fragrance of the flowers of this tree is frequently referred to in the Tamil classics. The fragrant flowers are rich in sweet scented pollen (Kji. pat.). Hill sides abound with the sweet smelling flowers of this tree (Thir. pad.). The tree with its fragrant flowers abounds in fertile country (Mal. kad.). It is a feature of the sea-side vegetation and the flowers strew the sand and cover the furrow-like depressions made by the creeping molluses (S'il. ad.).

Pṛṣniparni (*Hedyasarum lagopodiodes*). The Ātharva Veda mentions it as a remedy against impoverished blood, weakening, death of foetus or abortion. The roots if eaten will enable one to fast a month (Arth. S'ās.).

Putikaranja (*Guilandiua bonducella*) The smoke of the leaves of this tree causes blindness (Arth. S'ās.).

R

Rāgi, *iragi* (*Eleusinc coracana*). One of the eight kinds of grain or *koolam* described in (S'il. ad.).

Rājadāna (*Mimosops kauki*). One of the trees yielding strong timber (Arth. S'ās.).

Rājavrikṣa (*Clitoria ternata*). One of the ingredients in a mixture used in smelting ores, alloys, etc. (Arth. S'ās.).

Reeds and sedges (Various members of the order *Cyperaceae*). The Atharva Veda refers to the reeds used for making mats, thus: 'Just as women split reeds for the weaving of mats.'

These form part of the vegetation in dry tank beds (Pat. pal.). Reeds have grown so high that elephants can brouse in them unseen (Math. kan.). Several varieties are also noted, thus: *Sambu korai*, *Vat kōrai*, *Serunthi korai* (Math. kan.).

Rice (*Oryza sativa*). A very early if not the earliest mention is in the Atharve Veda, although the Ṛgveda mentions only barley (and perhaps wheat) Thus: I seek barley and rice grain; do you eat barley and rice, you swallow the grains as a python swallows sheep: You eat the rice, then the barley, then the black-gram and then the gingelly. '*Prāṇa* and *Apāna* are rice and barley' *prāṇa* resides in barely and *apāna* in rice.

It finds mention in the Upaniṣads also thus; 'This *Puruṣa* is small as a rice grain or barley grain and resides in the heart as a brilliance (also in the Cchāndogya Upaniṣad.).

The Arthas'āstra describes the cooking qualities of some varieties of rice and says that the *S'āli* variety of rice will swell five times in volume when cooked (Arth. S'ās.).

The Brihat Saṁhita mentions many varieties of rice and states also that the prospects of each may be judged by the abundance or scarcity of certain other crops, especially flowers. The varieties mentioned are red paddy, yellow paddy, black rice, hog rice (perhaps a coarse inferior variety), *S'asti* or sixty days rice, whose prospects can be judged by the flowers of the red *as'ōka*, *kṣhīrik* (*Ficus glomerata*) *sukuraka* (?). bluish *as'ōka*, and the flowers of the ebony, respectively (Br. Saṁ.).

In the Tamil classics references abound and relate to many interesting features of the crop. Rice is one of the eight kinds of grain (S'il. ad.). Buffaloes plough in the rich puddle, being driven by the horny-handed husbandman (S'il. ad.). Mud-splattered labourers, are engaged in transplanting seedlings, untying the bundles and transplanting them, to the accompaniment of songs (S'il. ad.). The crop is threshed by being trampled under the feet of oxen (S'il. ad.). Superior red coloured paddy (rice in husk) is cultivated in the fertile fields irrigated by the Cāuvery river (S'il. ad.). The delta yields are

very high being 1,000 '*kalams*' per '*veli*' (Por. pad.) which also describes scenes of reaping, stacking and threshing. Choice rice for cooking being made up of both entire grains and broken grains (Por. pad.). The highest quality rice is the variety called *Rajanna*, also *Minmini* and so is the rice with the name of the bird '*anna*' or '*hamsa*' the swan (Per. pad.).

Different varieties of rice are stored in different bins (Per. pad.). *S'āli* is the name of a choice variety of rice (S'il. ad. *cf.* also the Arthas'āstra, which mentions the same name.). Upland (Dry land) rice is coarse and of the colour of the fruits of the wild date (Per. pad.). Dry land rice crop is cultivated in uplands after clearing the forest by burning. The earheads are short (Math. kan.). Gruel is made of dry land rice, along with bamboo rice, tamarind and beans (Pat. pad.). Rice flour is fed to pigs, for fattening them, confining them to pits with the same object (Per. pad.). Rice fermented into toddy is a favourite intoxicating drink and the details of the method of preparation are described (Per. pad.). Rice fermented at home is the best (Per. pad.). Rice grains are strewn along with flowers at worship (Mul. pat.). White rice is mixed with blood and presented as a sacrificial offering (Thir. pad.). Rice growing so high that elephants can brouse in it unseen (Math. Kan.).

Rohini (?). The Atharva Veda mentions its use in setting broken bones.

Rohita (*Amoora rohituka*). One of the trees indicating the presence of underground water (Br. Saṁ.).

S

Sahachara (Yellow *barleria*, *Barleria Prionitis*). A paste made from it is used to rub on the skin to make it black in colour (Arth. S'ās.).

Sal (*Shorea robusta*). Mentioned as one of the ingredients in a mixture which will enable one to fast a month (Arth. S'ās.). The *bana* tree also called *sal* is said to constitute one of

the ingredients in a mixture which will cause madness (Arth. S'ās.).

Sala (*Achyrantes triandra*). The roots are used as an ingredient in the mixture called juice of *madana* or *madanayoga* (Arth. S'ās.). One of the trees fit for worship and to be planted near houses (Br. Saṁ.).

Salmali (*Bombax heptophyllum*). This is referred to in the Ṛgveda as containing a poison, thus; 'May Agni counteract against snake poison generated in the manifold knots of trees and the like, the poison that is in the *Salmali* tree, in rivers, or which is generated in plants." The Arthas'āstra mentions it as one of the ingredients in a paste for smearing arrow heads to make them poisonous.

Samai (*Panicum miliare*). One of the eight kinds of grains listed as the eight '*koolam*' (S'il. ad.).

Sami, S'ami (*Acacia suma*). Referred to as follows:

In the Vedas, as one the pair of fire sticks, especially the upper or cylindrical one which fitted into a lower block and was twirled round.

One of the trees selected for indicating the boundaries of villages (Arth. S'ās.). One of the ingredients in a mixture which taken with ghee renders fasting for a fortnight possible (Arth. S'ās.).

Sana, san hemp (*Crotalaria juncea*). One of the fibre plants listed, the fibre is made use of for bowstrings (Arth. S'ās.).

Sandalwood *Candana* (*Santalum album*). Referred to in Arthas'āstra in great detail, as one of the valuable articles which have to be taken into the king's treasury. As many as some fifteen kinds are listed which have characteristic and distinctive smell and colour and which come from different regions. The general properties of *candana* are described as light, soft, moist, as greasy as ghee, of pleasant and mild smell, retentive of colour and smell, tolerant of heat, absorptive of heat and comfortable and adhesive to the skin.

In the Tamil classics references are many : Billets of sandalwood are among the presents brought to the king by the hill people (S'il. ad.). The sandal that is born (or has its home) in the southern hills or *pothigai malai* (Pat. pal.) thus specifying the source of the sandalwood tree. Warriors over whose chest sweet scented sandal paste is smeared (Math. kan.). The dark heartwood which is the perfume or oil-bearing part of the wood, as contrasted with the white or sap wood, is commended (Mal. kad.). Often mentioned together with *akil* wood, both of which are used to produce a highly perfumed smoke, over which ladies dry their hair.

Sandal tree flowers are listed in Kji. pat.

Saptaparna (*Echites scholaris*). One of the flavouring agents to be added to liquor (Arth. S'ās.). One of the trees indicating the presence of underground water (Br. Saṁ.). A luxuriant growth of the tree is a sign of a good season for barley (Br. Saṁ.).

Sarala (*Pinus longifolia*). One of the trees yielding strong timber (Arth. S'ās.).

Sartavari also *Satavar* (*Aspergus racemosa*). One of the ingredients in a mixture whose smoke causes blindness (Arth. S'ās.). If the roots are powdered and administered then the skin becomes white (Arth. S'ās.).

Satakanda (*Phyalis flexuosa*). The smoke of the bark of this tree causes death (Arth. S'ās.).

Sataparva (*Convolvulus repens*). One of the ingredients in a mixture for removing the effects of poison *madana* (Arth. S'âs.).

Sataiṣpa (*Anethum soura*). One of the flavouring ingredients to be added to liquor (Arth. S'ās.).

Sauvira, big *jujube* (*Zizyphus Jujuba*). One of the fruits listed as acid fruits (Arth. S'ās.).

Shenbagam, the Champak (*Michelia champak*). A profuse flowering of this tree is a sign that gold will be cheap (Br. Saṁ.). The flowers are worn stuck in their coiffure by women

(Thir. pad.). It is one of most highly prized flowers used in garlands (S'il. ad.). The flowers are large in size and cooling (Kji. pat.).

Semaram (*Soymida febrifuga*). One of the trees planted in front of the Devi's altar. (S'il. ad.).

Semmal (செம்மல்). One of the flowers listed in Kji. pat.

Semmani (செம்மணி). One of the flowers listed in Kji. pat.

Sēmmullai(செம்முல்லை). One of the flowers listed in Kji. pat.

Seṅgaruṅgali (*Acacia catechu-sundra*). One of the flowers listed in Kji. pat.

Sesamum. See under Gingelly

Serunthi, a kind of sedge. One of the flowers listed in Kji. pat.

Sinduvara (*Vitex trifolia*). A decoction of the roots mixed with milk removes the effects of poison, *madana* (Arth. S'ās.).

Silk. Many references to silk are to be found, but no reference to mulberry ; probably silk yarn was an imported article. The weaving of and the trade in Silk garments is however referred to in the Arthas'āstra. The toll levied on silken garments (among others) shall be one-tenth or one-fifteenth. Those who weave cloths of silk, wool, cotton and other fibres shall be rewarded with presents as a special encouragement. (Arth. S'ās.). Silken garments worn in the day time are changed and cotton *thugil* (delicate or fine cotton) garments are worn before retiring for the night (Pat. pal.). Worthy minstrels, but poor and in torn rags receive silken garments as reward. (Por. pad.).

Siriśa (*Mimosa sirisha*). One of the trees yielding strong timber (Arth. S'ās.). One of the ingredients in a mixture which taken with ghee enables one to fast for a fortnight (Arth. S'ās.). One of the trees indicating the presence of underground water. (Br. Saṁ.).

Sirupoolai (சிறுபூளை). One of the flowers listed in Kji. Pat.

Sirumari. One of the creepers indicating the presence of underground water (Br. Saṁ.).

Simsupa, also *Sissu* (*Dalbergia sissu*). The wood of this tree was used for the floor of carts as mentioned in the Ṛgveda. One of the trees giving strong timber (Arth. S'ās.).

Sigru (*Hyperanthera moringa*). One of the articles classed as pungent (Arth. S'ās.).

Sirakthian (?). The Atharva Veda refers to it as a specific against the diseases of barley and gingelly, perhaps a kind of fungicide.

Sleṣmataka (*Cordia myk*). One of the ingredients in a decoction for removing the effects of poison (Arth. S'ās.).

Snuhi (*Euphorbia antiquorum*, the milk plant). The milk is recommended to be used to irrigate sprouting seeds, which should also be manured with fresh fish (Arth. S'âs.).

Soma, the Soma plant, identified variously as (*Sarcostemma acidum* or as *Asclepias acida*). The famous Vedic plant, the juice of which was partaken of as a fermented drink at the sacrifices and other occasions and was reputed to confer great spiritual merit on those who drank it.

Srigala (*Bignonia indica*). The decoction made from the roots of this plant taken along with milk removes the effect of *madana* poison (Arth. S'ās.).

Sṛngi (*Atia betula*). One of the ingredients in a mixture for causing madness called juice of '*madana* or *madanayoga*' (Arth. S'ās.).

Sugarcane. (*Saccharum officinarum*). In the Atharva Veda occurs the prayer "O, Agni, I offer you dried sugarcane (probably the *begasse* or refuse after crushing) white gingelly, reeds and bamboo," which makes out the great antiquity of the sugarcane in India.

In the Arthas'āstra references are many : It is mentioned as one of the crops fit for growing in places where water is likely to overflow. It is one of the ingredients in a preparation which enables one to fast for half a month. The colour of certain gems is described as resembling that of sugarcane jaggery. Jaggery is one of the ingredients in preparing certain astringents and also liquors.

In the Tamil classics also references are numerous:

Ripe sugarcane blown down by the wind and waiting to be harvested and milled (Mal. kad.). The smoky sheds in which syrup is being boiled and jaggery made (Pat. pal.). The creaking noise from the crushing mill (Math. kan.). The incessant noises from the sugarcane crushing and jaggery boiling sheds (Per. pad.). Sugarcanes are among the presents brought to the king by the hill people (S'il. ad.). Sugarcane is vended in the bazaar (Por. pad.). The flowers of sugarcane are borne in white plumes (Pat. pal.). Bags of sugar-candy are stored in the warehouses at Puhar sea port (Pat. pal.).

Sukaraka (?). One of the creepers indicating the presence of underground water (Br. Saṁ.).

Sukarapadi (?). One of the creepers indicating the presence of underground water (Br. Saṁ.).

Svēta (*Andropogon acicularum*). One of the ingredients in a decoction for removing the effect of poisons (Arth. S'ās.).

Syami (?). The Atharva Veda mentions it as a herb or plant which can restore a disfigured person to normal appearance.

Syamalata (*Ichnocarpus*). One of the canes or creepers listed (Arth. S'ās.).

T

Talasaraja (*Shorea robusta*). See under *Sal.*

Tali (*Corypha taliera* and other species). A fan-leaved palm tree whose leaves are used for writing upon like paper (Arth. S'ās.).

Tamarind (*Tamarindus indica*). The use of the fruit as an article of diet is referred to thus: Tamarind sweetened with jaggery and cooked gives the dish called *Theembuli* (Math. kan.). Gruel made of dry land rice, bamboo rice, tamarind and beans (Pat. pal.).

Tanduliaki (*Amaranthus polygamus*). One of the ingredients in a mixture for removing the effect of poison, *madana* (Arth. S'ās.).

Teak, called *Saka* (*Techtona grandis*). Is classed among the trees yielding good timber (Arth. S'ās.). The large leaves of this tree are used as eating plates (Per. pad.).

Thanikam (?). Described as the tree which flowers in great profusion ; is listed among the flowers mentioned in Kji. pat.

Thazhai (*Pandanus odoratissimus*). References are numerous in the Tamil classics, its chief characteristics being touched off thus ; The flowers which neutralise or cover up with their strong perfume the foul fishy odour pervading the sea-coast ; Its sea-side habitat and delightful strong perfume being thus its main features. (S'il. ad.). The flowers resemble a swan in shape (Sir. pad.). The fragrant flowers are worn by ladies in their hair (Pat. pal.). One of the flowers listed in Kji. pat. The bushes bearing fruits which resemble pots are used for fencing in sea-side villages (Math. kan.).

Thenai (*Setaria italica*). Referred to as a symbol of smallness, ' My *ātman* smaller than a *thenai* grain shines in my heart. (Cchāndōgya Upaniṣad). The spikes are curled and twisted together like the trunks of two baby elephants (Mal. kad.). The reference probably being to the variety called *Sadaithenai*. One of the grains included in the eight kinds of *koolam* (S'il. ad.).

References are almost as numerous as in the case of rice and touching many aspects of its cultivation, fields of the grain being eaten by wild elephants, by wild pigs, by parrots and other birds and being guarded against and scared away by watchmen from field perches (Mal. kad ; Por. pad. and Kji. pat.). The pulse crop *avarai* is grown along with the grain, and the pods are to be seen when the grain is harvested (Mal. kad.). The grains are pounded in mortars by women to the accompaniment of appropriate tunes or songs (Mal. kad.). The eating of the cooked grain along with meat and with milk (Mal. kad. and Per. pad.). All manners of cakes are prepared from the flour of the grain mixed with jaggery (Mal. kad.). The grain is offered at sacrifices involving the slaughter of a lamb (Thir. pad.).

• *Thiakam* (?). One of the flowers listed in Kji. pat.

Thulasi (*Ocymum sanctum*). Referred to as *Thulai*, (*Thiruthulai*) Kji. pat. Its flowers are mentioned in Kji. pat.

Thumbai (*Leucas aspera*). The flowers are worn by warriors as a sign of victory (Per. pad.). Great warriors are presented with garlands made of *Thumbai* flowers in gold (Math. kan.). Listed among the collection in Kji. pat.

Tilaka (*Barleria cristata* ?). One of the trees giving strong timber (Arth. S'ās.). One of the trees indicating the presence of underground water. (Br. Saṁ.).

Tinisa (*Dalbergia ougeinansis*). One of the trees giving strong timber (Arth. S'ās.).

Turmeric (*Curcuma longa*). Turmeric is one of the ingredients in a mixture which is administered for reviving people struck unconscious after some injury (Arth. S'ās.). The yellow colour of certain gems is compared to that of turmeric (Arth. S'ās.). The fragrance of turmeric is praised. The yards of houses with turmeric growing in them (Per. pad.). The small sized turmeric is mentioned as a special variety, (being mixed with rice and sprinkled at religious offerings) (Thir. pad.). Heaps of turmeric grown along with ginger put out to dry on rocky ground (Math. kan.). Turmeric grown along with *Colocassia antiquorum*, is watched and guarded against wild pigs (Mal. kad.).

U

Udambara (*Ficus glomerata*). One of the ingredients in a mixture which taken with ghee renders fasting possible for half a month (Arth. S'ās.).

Udojasi (?). One of the medicinal plants mentioned in the Atharva Veda.

Ugham grass (*Cymbopogon pachnodes*). The grass is used for thatching houses (Per pad.). Grows in the forests looking like straw (Math. kan). In places where many paths diverge, an advance party puts some of this grass at the path which is to be taken, almost like a secret sign post (Mal. kad.).

Usinara, *Khus-khus* grass (*Andropogon muricatus*). A fragrant grass fit to be grown between two furrows (Arth. S'ās.).

Uthanaparna (?). The Atharva Veda refers to it as a love potion used by a wife to win the undivided love of her husband free from rivals.

V

Vadamalaka. See under *Myrobalam*.

Vadavanam (வடவனம்). (?). One of the flowers listed in Kji. Pat.

Vagai (*Sesbania grandiflora*). See under *Atthi*.

Vagulam, also called '*magilam*.' See under *Bakula*. One of the flowers listed in Kji. pat.

Valli (?). One of the flowers listed in Kji pat. Probably the 'sweet potato,' (*Ipomaea batatas*) is meant.

Vani probably *Omum* (*Carum copticum*). Listed in Kji. pat.

Vanjula (?). One of the trees indicating the presence of underground water (Br. Saṁ.).

Varagu (*Paspalum scrobiculatum*). The description however makes it out to be *rāgi* (*Eleusine coracana*) rather than the *paspalum*. One of the eight grains or *koolam* (S'il. ad.). The straw is used for thatching (Per. pad.). Sheaves of straw are tied together and used as hurdle walls (Per. pad.). The cooked grain is eaten with *avarai* dhal (Per. pad.). The spikes of the earheads are finger-like and open out like the fingers of a disputant (Mal. kad.). The variety called white *Varagu*, grows on poor soils (S'il. ad.).

Varanavati (?). A plant which the Atharva Veda mentions as an antidote to all kinds of poisons.

Varuna (*Teriandium indicus*). One of the ingredients in a mixture for removing the effects of poison, *madana* (Arth. S'ās.).

Varunaka (?). One of the trees indicating the presence of underground water (Br. Saṁ.)

Varaka (*Phaseolus trilobus*). One of the pulses; the outturn of cleaned and dressed material from which is specified (Arth. S'ās.).

Veeryam or *Vris'yam* (?). The Atharva Veda mentions it as a medicine for increasing virility or manliness.

Vengai (*Briedelia montana*). The tree is referred to in more than one among the Tamil classics. The trees were planted in front of temples, where the flowers shed in profusion. The flowers lay strewn like heaps of gold, in front of the Devi's altar (S'il. ad.). The pollen or flower dust was very fragrant and was dusted over sandal paste to increase the perfume (Thir. pad.). The flowers show streaks on the surface and are accordingly compared to the seeds of *avarai* (Per. pad.).

Vetasa (*Calamus rotang*). One of the trees fit for being planted on the margin of tanks (Br, Saṁ.). A luxuriant growth of the tree foretells a good crop of linseed (Br. Saṁ.).

Vetpalai (*Wrightia tinctoria*). The tree which bears white flowers, it is listed in Kji. pat.

Vibhitika (*Terminalia bellerica*). See under *Myrobalam.*

Vilvam, the sacred bael. See under *Bilva.*

Viṣa (*Aconitum ferox*). One of the ingredients in a decoction for removing the effect of poisons (Arth. S'ās.).

Viṣanagai (?). The Atharva Veda mentions it as a cure for *vātha* diseases.

Vyāgrapada (?). One of the creepers indicating the presence of underground water (Br. Saṁ.).

W

Wheat. It is reported that both wheat and barley have been found in the Mohenjodaro ruins and further that both are cultivated forms. In the Ṛgveda only barley is mentioned but it is not improbable that the form of wheat called '*spelt*' is also included in the term. Wheat finds definite mention in the Atharva Veda. (*Vide* under Barley.) Among the grains mentioned in the other works it is rather surprising that wheat

finds no mention. *Yava* or *Yavana* rice is mentioned in the Tamil classics, but again it is not certain if the reference is to wheat and not to barley. It is also significant that among the eighteen '*koolams*' or grains and pulses listed in the latter, neither wheat nor barley is included.

Wood apple (*Feronia elephantum*). An abundance of this fruit is a sign of the coming or prevalence of high winds (Br. Saṁ.).

(*Concluded*)

NYĀYA BHĀSKARA OF ANANTĀRYA *

Translated by M. B. Narasimha Iyengar, M.Sc.

IT should not be argued that the negation of the type stated above is dependant on cognition and is subsisting on cognition. Therefore, the fallacy of *arthānthara* does not arise when its counter-enity is considered.

The reason being that the negation of one of the two things, *viz.* ignorance and its impressions, is connected with time and the negation of one of the two things, namely, that which is related to ignorance and its impressions subsist at a time anterior to its being the seat or substratum. When (this negation) is dependant on knowledge and is subsisting on knowledge only then its counter-entity happens to be of the form of being set aside or discarded by cognition. It becomes useless to introduce the qualifying clause, namely, 'dependant on knowledge.' It is not possible to get over the fallacy of *arthānthara* by considering the fact that the negation of the type stated above that subsists in *asat* (or non-being) is proved to be dependant on knowledge when only that clause (bereft of qualifying clause) is introduced.

Thus supposing pot etc. are not accepted to be related to ignorance then it is not possible to get over the fallacy of *arthānthara*; because the negation has as its distinguishing characteristics the two relationships that are related to objects similar to ignorance (and these objects) are produced by 'itself.' Since (this negation) which is a positive entity is established to be dependant on knowledge it is not possible to get over the fallacy of *arthānthara*; because in the counter-entity that has the distinguishing characteristics of a different substratum is established the attributes of that (different substratum) even though the clause, namely, 'the attributes not subsisting in a different substratum' is introduced.

Thus is refuted the fourth rule, namely, "That which is set aside or discarded by cognition is the counter-entity of the negation considered as a whole that has become identical with 'itself' (and

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* Continued from Vol. XLII, Page 36.

this negation) is dependant on cognition. Its character is apprehended to be an entity similar to 'itself.' This is the form of its impressions and its transformations etc. Indeed the absolute negation of that (object) which is common to cognition and its transformations is not established in the cognition (and this negation) has the distinguishing characteristic, namely, it subsists in or at the second moment subsequent to its production. Here the establishment leads to universal prosperity. And that (which is to be established) is the negation that is opposed to the perceivability of all (objects) other than 'itself' (and this negation lasts) for a moment."

The fallacy of *arthānthara* arises when 'the world exists in the *Brahman* through the relationship of identity. The negation that has as its distinguishing characteristic that relationship (of identity) and that subsists in the horns of the hare, is dependant on cognition only and thus the major term will become established. Then the fallacy of *arthānthara* arises in the negation of the general kind of perceivability in potness and clothness by taking into consideration (the fact) that those that are not opposed to perceivability are dependant on cognition. The fallacy of *arthānthara* arises, even if the clause, 'The counter-entity having as its distinguishing characteristic the attributes subsisting in a different substratum' is introduced, because in the counter-entity having as its distinguishing characteristic the attributes subsisting in a different substratum is established the distinguishing characteristic of the attributes subsisting in a different substratum. The major term is not established; firstly, because of the relationship of identity with the *Brahman*; secondly, as in your school (*advaitic* school) its negation, having as its distinguishing characteristic that relationship (of identity) is not known to have a beginning in the substratum of perceivability: and thirdly, since that (negation) does not happen to be dependant on cognition.

It should not be argued that in the school that defines unreality as that which is set aside or discarded by cognition, the unreality is established through that relationship, though in that substratum is not apprehended its negation having as its characteristic that relationship. Therefore, the negation

considered as a whole of perceivability having as its distinguishing characteristic, the relationship of identity with the *Brahman* has not been accepted. As it is essential to accept its negation in that substratum, the knowledge that is sublated as false and that is produced by the sentence, namely, 'The silver is not here, it was not here and it will not be here' follows closely the right knowledge of the practically real variety that is accepted by you (the *advaitins*) it follows closely the scriptural text, namely, 'Here He does not become manifold' and is 'One only without a second.'

It should not be argued that the negation of an absolutely real nature alone is proved by the scriptural text stated above and no mistake arises, if the negation of the practically real variety can be proved by knowledge. If it were so, the absolute negation will have a form current in the universe. It is right to say that the negation of production has a form of destruction. This is not the temporary absence (of object, say pot) for such a negation is apprehended only when its counter-entity is taken to be a different substratum. Has any one apprehended the temporary absence (of an object, say pot) when its counter-entity is taken to be the same substratum wherein its connection with a different substratum has been excluded ?

It should not be stated that the negation of the relation by contact that is of a permanent nature is not the absolute negation as in our (*viṣis'tādvaitic*) school where all (objects) other than the *Brahman* are found to be co-extensive with the absolute negation of 'the negation of the pot.' The statement namely, '(The pot) is not here, (*i.e.* on the ground)[52] has been apprehended to the container (*i.e.* the ground). Thus it is possible to apprehend the absolute negation of this type in the case of (objects) produced by knowledge and this is distinct from the form of the counter-entity, namely, 'distinction produced by cognition' that is stated above. If it were so, it is possible that the particular attributes of the

52. The Vais'es'ikās recognise *Sāmayikā bhāva* or temporary absence in such cases as, 'Here on the earth there is no pot.' The negation of an object exists on the earth as long as the pot is absent and vanishes as soon as the pot is brought there.

second moment, subsequent to its production will also be produced as in the case of the pot etc. since it is hostile to the establishment of the major term that brings about the welfare of all (of you).

It has been argued that the negation of perceivability considered as a whole has not a beginning. Though it becomes related to the second moment (subsequent to the present one) it can be proved by cognition.

It is not so. It is possible to prove without the help of cognition (this negation), (i) that is related with the moment anterior to the (production) of the knowledge, (ii) that is related with the moment, when the knowledge is produced, and (iii) that is related with the moment subsequent to that (production of knowledge).

It should not be argued that through the strength of the scriptural texts etc. the negation of the form stated above has been accepted to be that which can be proved by the knowledge of the ultimate category. It is impossible that a scriptural text should have an irrelevant meaning as stated above.

(*To be continued*)

REVIEWS

Jainism—A key to True Happiness. By Brahmachari Shital Prasadji. Shree Mahaveer Granthamala Puspha 3. Published by Shree Digambar Jain Atishaya Kshetra Mahaveerji, Mahaveer Park Road, Jaipur (India). Price Rupee One.

THIS book of 133 pages is verily 'a beacon of light' as Matthew Mackey says in his foreword. It gives not only an excellent and easily intelligible summary of the main principles of Jainism but also its impact on the modern world. In the closing chapters, namely, "Our Duty to Ourselves," "How to do Spiritual Exercise" and "Our Duty to Others," practical hints for daily life are also given.

"True Happiness is the nature of the soul. It does not depend upon external objects. Persons, doing good to others selflessly without a desire for any gain, generally experience it. Attachment towards worldly belongings does not give us any occasion to be attentive to the inner-self and so we cannot feel that true happiness, although it is always present in our soul. Attachment is the cause of *kārmic* bondage and non-attachment is the cause of freedom from *kārmic* bondage. Desirelessness is the real health of the soul. Desires are diseases. In proportion to the increment of non-attachment and soul power, desire for sensual pleasure diminishes. The soul is quite, pure, all knowing, all peaceful and all-blissful. It has infinite knowledge, infinite power and infinite happiness. The soul appears impure because of impure thought-activities, such as anger, pride, deceit and greed. Deep concentration or the knowledge-attribute of the soul removes dirt of ignorance. All passions are enemies to knowledge. Knowledge increases peacefulness and peacefulness increases knowledge. Each soul is an ocean of true happiness. It is non-material, because it is devoid of the attributes of touch, taste, smell and colour, which are always present in material things. Form may be changed but substance, although capable of modification, can never be destroyed. *Nothing new is created and nothing is destroyed: Only conditions are changing.* Soul is an unbroken and whole substance, non-material by nature. It is always existing in its nature. In

one word we can call it God or *Paramātma*. It is the soul which is itself responsible for its bondage or liberation from *kārmic* bondage. As we sow, so we reap. Soul-vibrations and passionate thought activities are the main causes of inflow and bondage of *karmas*. There is always a struggle between the soul's energy and passions. A right believing soul, who has properly understood *karmas* as its enemies and has known the true nature of the soul from the real point of view surely conquers and destroys all the four destructive *karmas* and becomes Arhat. This Arhat tours the country and preaches the way of liberation. Such a being is always satisfied and happy. Externally he has to perform different functions and duties according to the position he possesses, yet he knows that he is performing all these under the influence of *karmas*. There are infinite pure souls, all retaining their own separate pure individuality; all enjoy their own bliss quite independant of another."

"There are fourteen spiritual stages for a soul to pass through before attaining perfection or purity. The first five belong to laymen, the sixth to the twelfth belong to the saints and in the last two stages we find the omniscient pure soul. A soul who gets true knowledge of his own self by the help of right teachers and true scriptures practises self meditation and ascends to the fourth stage of vowless right belief. Then he becomes a true lover of freedom and equanimity of the soul. He ceases to be a slave of the passions and worldly desires. Although he has no vows, yet he is merciful, becomes fond of justice, always ready to help others and sacrifice himself for the good of humanity, always contented and happy. A heap of troubles and anxieties do not disturb his true conviction. A layman with desire for freedom very keenly practises concentration and purity of thoughts and gradually brings subsidence of the four passions which prevent adoption of partial vows. On their subsidence, he enters the fifth stage of partial vows. Such a layman can follow the duties of a Ruler, a Commander-in-Chief of Justice. The subsequent stages are stages of concentration. The duration of each is very short. In the twelfth stage, he is altogether free from the deluding *karma*. Then he ascends to the thirteenth

stage and becomes an omniscient saint possessing infinite knowledge, infinite conation, infinite power, infinite bliss, pure faith and pure conduct. He has still the activity of body and speech. He delivers sermons for the good of the audience. The time of this stage is the whole of the remaining life *minus* a very short time of the fourteenth stage, when he becomes a liberated and perfect soul. This soul will never take birth again.

It is noteworthy that among the ten causes of knowledge of obscuring *karma* pride of knowledge is one. "The shedding of *karma* is caused by pure non-attached thought-activity brought about by concentration of the pure soul. Pure concentration is is the real penance."

From the above extracts the distinguishing features of Jainism about infinite number of souls, soul as a substance (though not matter) and soul's actor-ship as different from the dictum 'that mind (*manas*) is the author bringing bondage'—*mana ēva manus'yānāṁ kāraṇaṁ baṅdha mōkṣayōḥ* (मन एव मनुष्यानां कारणं बन्ध मोक्षयोः) will be discerned.

The author's exposition of *syādvāda* is clear and easily intelligible. "*Syād* means from some standpoint and *Vāda* means to describe." "A thing is one as regards its individuality, and at the same time it is many as regards its attributes." "The doctrine of *syādvāda* says that the student should not be obstinate about any one statement, but he should find out the special stand point by which any statement can be taken to be correct. Many statements of different philosophers can be reconciled from different stand-points." *Syādvāda* is, therefore, a means by which efforts can be made, and if minds are unbiassed, unity can be established. *Saptabhangi*, seven modes, is an essential plank in this platform.

The book closes most fittingly with an appeal for Universal Love.

A. V. R.

Sāvitri – A legend and a symbol. Parts I, II & III. By Sri Aurobindo. Published by Sri Aurobindo Ashram, Pondicherry. Price. Part I. Rs. 8—0—0 (Ordinary Copy); Rs. 10—0—0 (with Autograph); Parts II & III. Rs. 15—0—0.

WE are obliged to S'rī Aurobindo Āśrama for the remarkable work which it has been carrying on for over half a century and it is gratifying to observe that the work originally issued in fascicules and also appeared serially in 'S'rī Aurobindo Mandir Annual' and 'The Advent' have all been for the first time presented in continuous volumes at a stretch. The first part consists of books one to three dealing with 'The Book of beginnings,' 'The Book of Traveller of the Worlds,' and 'The Book of the Divine Mother.' Parts two and three comprises of books four to twelve dealing with 'The Book of Birth and Quest,' 'The Book of Love,' 'The Book of Fate,' 'The Book of Yoga,' 'The Book of Death,' 'The Book of Eternal Night,' 'The Book of Double Twilight,' 'The Book of Everlasting Day' and 'Epilogue—The Return to Earth.'

Parts two and three deals with the main purāṇic story of Satyavān and Sāvitri which has been rendered into poetry and the originality of the rendering leaves nothing to be desired. The dialogues between the God of death, Yama, and Sāvitri brings out several orders or stages of truth.

We may conclude this review with the following quotation:

" The truth shall be the leader of their lives,
Truth shall dictate their thought and speech and act,
They shall feel themselves lifted nearer to the sky,
As if a little lower than the gods.
For knowledge shall pour down its radiant streams
And even darkened mind quiver with new life
And kindle and burn with the Ideal's fire
And turn to escape from mortal ignorance.
The frontiers of Ignorance shall recede,
More and more souls shall enter into light,
Minds lit, inspired, the occult summoner hear
And lives blaze with sudden inner flame
And hearts grow enamoured of divine delight

And human wills tune to the divine will,
These separate selves the Spirit's oneness feel,
These senses of heavenly sense grow capable,
The flesh and nerves of a strange ethereal joy
And mortal bodies of immortality."

S. S.

A History of the Saṁskṛta Literature. By V. Varadachari, M.A. Published by Ram Narain Lal, Allahabad. Price Rs. 5-0-0.

IN a short compass the history of The Saṁskṛta Literature has been presented in this work by S'rī Varadachari of the Loyla College, Madras. This work is an improvement on the many works dealing with the same topic. In their eagerness to give prominence to the Greeks, occidental scholars have come to the conclusion that everything Indian was borrowed from the Greeks. But this book points out that Indian Literature flourished even before the Greeks dreamt of building up an Empire.

The history of Sanskrit Literature is traced from the Vedas and concluded with the Vedānta system of the Indian philosophy. Every aspect of Indian Literature—the prose works, the poems, the lyrics, the dramas and the sciences—have been explained in their proper perspective and correct conclusions are drawn therefrom. While dealing with the *dvaita* the author has omitted to mention the *Brahma Sūtra Bhāsya Deepika* of Jagannātha Yati. Similarly when *Nyāyāmṛta* and *Taranginī* have been mentioned the name of *Laghucandrika* of Gouda Brahmananda wherein the views *Taranginī* are criticised, is also omitted. This work, *Laghucandrika* in turn is criticised by Anantārya in *Nyāya Bhāskara*. *Nyāyendu S'ekhara* has again criticised the views of *Nyāya Bhāskara*. In dealing with the *Viṣis'tādvaita* philosophy omission is made of *Bhagavadgīta Bhāsya* of Varavara Muni. Irrespective of these omissions the book is an excellent compilation of the History of the Saṁskṛta Literature. The work is intended to be a guide book for the students of Sanskrit in colleges. It serves the purpose and the author deserves our congratulations.

M. B. N.

KANNADA

Pāraśi Kavīndraru (ಪಾರಸೀ ಕವೀಂದ್ರರು) By M. Vasudeva Murthy. Published by the Karnataka Sangha, Koppala. Prce Re. 1-0-0

Persian Documents (ಫಾರಸೀ ಕಾಗದ ಪತ್ರಗಳು) Collected by Dodda Bhaveppa Chennabasappa, Mugi, Bailhongal. Kittur Chennamma Rani Itihasa Mandal Publication No. **3.** Price Rs. 2-8-0.

VASUDEVA MURTHY has in this brochure dealt with Four Persian poets, *viz.* Phirdūśi, Sādi, Hafiz and Oomar Khayam. The book is appropriately offered to Sri D. R. Bendre to commemorate his fifty-first birthday. The author is a keen student of Pārsi literature and has studied the originals. We congratulate him in publishing this book for the use of the Kannada knowing public.

Persian Documents is the third in the series of publications of the Kittur Chennamma Rāṇi Itihāsa Mandala. In addition to the original documents collected with a translation in English and Kannada, the book contains a preface in Kannada and a foreword in English by V. B. Halbhavi, the President of the Mandala. A short history of Kittur extracted from the Gazetteer of the Bombay Presidency, Vol. XXI, Belgaum, enhances the value of the book. Document No. 19 written on 2nd June 1828 sent by Thomas Henry Baber Sahib to Rāṇi Sahib Bahadur of Kittur Desai mentions about the knowledge possessed by the local people in treating horses. We wish the Mandala will bring out many publications dealing with our glorious heritage.

H. R.

TAMIL

Sankaravilasam. By Chidambaranathakavi. Edited by Vidwan T. P. Palaniappa Pillai, B.O.L. S'rī Venkatesvara Oriental Series No. 20. Published by S'rī Venkatesvara Oriental Institute, Tirupati. Price Rs. 3-4-0

A number of works exists narrating in detail the greatness of S'iva. This work mentions the greatness of the names of S'iva and also the various outward manifestations of S'aivism with the various

vratams etc. these are *S'iva Purāṇa* and *Bhāmini Vilāsa* in Sanskrit and *Mannar Desa Vilāsa* in Telugu and *S'aṁkara Vilāsam* in Tamil. Chidambaranātha Kavi the author of this work bows his head to Tirupparanikunra Munivar Satya Gnana Jeiyar, Esana Devar and Tatvanātha. This Tirupparanikunra Munivar is Chidambara Nātha Māsilāmani Kamalai Gñāna Prakash Desikar and is the spiritual teacher of S'rī Gurugñāna Sambhandha Des'ika Svāmi of Pandara Sannidhi of Tiruvaramandur who lived in the sixteenth century A. D. It may, therefore, be concluded that the author lived about 1561 A. D. This work has been published for the first time. We would suggest a glossary of difficult words being added in the next edition.

M. B. N.

Tiruvengadam Ula. Edited by Vidwan T. P. Palaniappa Pillay, B.O.L. S'rī Venkatesvara Oriental Series No. 23. Published by S'rī Venkatesvara Oriental Institute, Tirupati. Price Rs. 1-8-0.

EVERY Friday at the Tirumalai Hills God S'rīnivāsa takes his bath (*i. e. tirumanjanam*) and dresses himself to go on a ride. This is called the *pulagāppu sevā* at which time the *Periya jeeyar ayyangar*, or in his absence, his representative, sings the greatness of Lord S'rīnivāsa in the precincts of the temple. Many of the stories are collected in the book either from the *thalapurāṇa* or from other exploits of the *vibhava avatārās*. This is called the *ulā*. Some of the songs are of the type sung by the *azhwārs* and they represent the spontaneous emotional outpourings of the mind as is known in the *bhakti* cult.

Two prominent omissions are noticed in the present day of the several statements made in the book. They are: God S'rīnivāsa is not carried in the *ratha* (*i. e.* the chariot) with only one *nachinar* in the month of *purattāsi* (*i.e.* the month of September-October) and the *archa vigraha* of *Tirumangai azhwār* is not placed before God S'rīnivāsa at the time of *tirumanjanam*. Both these are mentioned in the *ulā*. Further the *ulā* also mentions Lord S'rīnivāsa going out for hunting with the hunter's dress and this also does not find a place in the *thalapurāṇa*.

Inscription 336 of Tirupati states that one Kandadai Ramanujaiengar was singing this *ulā* at the time of Saluva Narasimha of Vijayanagara and it was written by Kandadai Appachiayyangar. S'rī Venkatesvara Oriental Institute has done a valuable contribution in bringing out this volume.

M. B. N.

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